

the continuance of these feasts, and wished all a prosperous life through the coming eventful year. The remainder of the time was spent pleasantly in rendering and listening to musical and other exercises.

From the *Salt Lake Herald*:

One of the most pleasing features of the Christmas just past, was the great liberality of citizens. In nearly all the wards, if even there be any exception, donation were freely given; in some wards parties were delegated to go around and make collections for the poor, and in almost every case the utmost pleasure was expressed in regard to the object, and parties donated with a heartiness and liberality that bespoke plenty and a kind heart. It also evidenced renewed prosperity and more easy circumstances. The collections were so numerous and varied in some of the wards that enough was obtained to last the poor until New Year, when the distribution can be continued without making any further collections. In some cases the poor were visited, and in others they called at the commissary and were loaded with all they could carry, of different comforting and necessary articles. If any poor went without the comforts of life on Thursday, the fault is their own, as all were welcome and could have shared the donations. Considerable money was given in, which was either expended for coal or divided among the most needy. In fact the donations exceeded anything of the kind ever known before.

Thus far the present winter has been, in Salt Lake City and pretty generally throughout Utah, the coldest for a period of sixteen years.

CAPTIVE DAYLIGHT.—The *Inventors' Record* contains particulars of a remarkable invention called "captive daylight." A chemist, Mr. Balmain, has succeeded in forming a luminous paint, which absorbs light, and during darkness will suffice to light an apartment. An experiment is being made with a view to its adoption for the lighting of compartments on board iron-clads.

THE WANT OF SELF-CONFIDENCE.—There are some who never seem to believe themselves capable of anything; they see others press forward to attempt and achieve, and shrink back into a desponding inactivity. Having no faith in themselves, they undertake nothing and affect nothing. If they are convicted of some fault or bad habit, they have so little hope of being able to cure it that they scarcely make an effort. If some avenue of usefulness and honor opens up before them, they draw back, almost sure they should not succeed, and decline to enter. If some duty presses urgently upon their conscience, they try to quiet its promptings by pleading inability. Thus their lives pass away in uselessness, their faculties do not develop or their characters improve, their abilities are wasted, they dwindle into insignificance, and all this, not for lack of power, but for the want of a confidence and courage that would set that power into good practical working order.

BIBLE REVISION.—The American and English Committees hope to be able to publish the revised New Testament some time next year, and the Old Testament three or four years later. The *Freeman* says: "The English committee send over portions of their translations, as they are made, for correction and criticism by the American committee. The American committee do the same to the English committee. No translation is allowed which is not accepted by two-thirds of both committees, voting separately. Apropos of this Dr. Angus (the eminent Baptist minister and Principal of Regent's Park Baptist college) prepares the public to expect certain particular changes. For instance, the word "prevent" is to be turned into "go before," though the most popular of collects has kept its old meaning alive. "Damned" is to be invariably changed to "condemned." "Hell" is likely to be rendered either Gehenna or Hades. "Repent" is to be replaced by a stronger word meaning "turn about and do right," and "religion" in one place is to be changed into "worship."

POETRY.

BEAR UP!

Bear up, tho' misfortune may follow, as wave follows wave;
 Bear up, for reward ever follows the deed of the brave;
 Sigh not, nor repine, tho' the present be gloomy and dreary;
 Faint not, tho' the load of thy care may make thy heart weary.

Bear up; be not sad whilst the pulse of thy heart is loud beating;
 Tho' briars and thorns strew thy path, never think of retreating;
 Bear up; leave no place in thy heart for despair or for sorrow;
 Look forward, with hope's lamp bright burning, for happier morrow.

C. WATSON.

WANTED.—Quantities of numbers 7, 10, 12 and 26, Vol. 41 of the *STAR* are wanted at this Office. Those having them on hand will confer a favor by forwarding them as early as convenient.

James Godderidge, Chase Town, near Walsall, wishes to know the whereabouts of George Cole, who emigrated to Utah, April 4th, 1866.—Utah papers please copy.

Samuel Hues wishes to hear from his father, John Hues, who emigrated from Dublin to Utah, October, 1873.—Address care of H. Findlay, 26, Main Street, Blythswood, Glasgow, Scotland.—Utah papers please copy.

Samuel W. Potts, of 3, Fountain Street, Leek, Staffordshire, would like to know the whereabouts of Thomas Thorley, who emigrated to Utah from Macclesfield, about the year 1852.—Utah papers please copy.

DIED.

DYET.—At Longriggend, Lanarkshire, Scotland, January 6th, 1880, Robert, son of William and Martha Dyet, aged 6 months and 21 days.—Utah papers please copy.

HENTHORN.—At Royton, near Oldham, January 12th, 1880, Sarah Henthorn, aged 26 years.—Utah papers please copy.

BISHOP.—At Salt Lake City, October 21st, 1879, of typhoid fever, Alma E., son of Thomas and Sarah Bishop, aged 22 years and 29 days.—"News."

BECROFT.—At Scipio, Millard County, Utah, December 14th, 1879, Ellen Chestnut, wife of John H. Becroft. Deceased was a native of Scotland, born May 1st, 1844; was baptized when 8 years old, emigrated to Utah with her parents in 1864.—"News."

HARTLEY.—At Coalville, Utah, December 16th, 1879, of convulsions, Joseph, son of Joseph and Mary Ann Hartley, aged 5 weeks and 4 days.—"News."

RANDS.—In the 21st Ward, Salt Lake City, December 28th, 1879, of pneumonia, Helena Ruth Rands, aged 15 years and 5 months.—"News."

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OR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE

BALL'S POND ROAD, ISLINGTON,

LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

No. 5, Vol. XLII.

Monday, February 2, 1880.

Price One Penny.

THE ALMA FAMILY.

(A Book of Mormon Sketch).

BY ELDER GEO. REYNOLDS.

—O—

[CONTINUED FROM PAGE 52.]

The first year of Alma's judgeship was troubled by the apostacy of Nehor, a man of many personal attractions and great persuasiveness of manner, who went about amongst the people preaching a kind of universalism—that all men should be saved; he also established priestcraft, making a lucrative business of spreading his pernicious ideas. His success in turning the hearts of the people was unfortunately quite extensive, and the cause of many of the troubles that afterwards afflicted the Nephites. The individual career of Nehor, however, was short; he met an aged servant of the Lord named Gideon, and because the latter would not accept his dogmas, but withstood him with the words of God, Nehor drew his sword and slew the venerable disciple. For this offence he was brought before Alma, and, being tried by the law of the land, was found guilty and condemned to death. When passing sentence, Alma said to

him: "This is the first time that priestcraft has been introduced amongst this people. And behold thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people, it would prove their entire destruction. And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee, his blood would come upon us for vengeance; therefore thou art condemned to die according to the law which has been given us by Mosiah, our last king; and they have been acknowledged by this people; therefore the people must abide by the law."

Notwithstanding the development of those follies, and departures from the strictness of Gospel law apparently incidental to great worldly prosperity, there was continued peace in the land until the fifth year of Alma's judgeship, when a great division took place

amongst the people, owing to the more corrupt portion wishing to restore the monarchy, and make a man after their own heart, named Amlici, king. This movement grew to so much importance that it was referred to the decision of the whole people, who gathered in large bodies all over the land, and expressed their wishes for or against Amlici's elevation to the throne in the way prescribed by the law. The result was that Amlici's ambitious schemes were defeated by the voice of the majority, and the liberties of the republic were preserved. This should have ended the matter, but it did not; the turbulent minority, incited by Amlici, would not accept the constitutional decision. They assembled and crowned their favorite as king of the Nephites, and he at once set about preparing for war, that he might force the rest of the people to accept his government. Nor was Alma idle, he also made ready for the impending contest. He gathered his people and armed them with all the weapons known to Nephite warfare. The two armies of those who so short a time before were brethren, met near a hill called Amnihu, on the east bank of the River Sidon, where a bloody battle followed; in which Amlici's forces were disastrously defeated with a loss of 12,532 men, whilst the victors had to mourn the loss of 6,562 warriors slain.

After pursuing the defeated monarchists as far as he was able, Alma rested his troops in the valley of Gideon (named after the martyr slain by Nehor). Nevertheless, he took the precaution to send out four officers with their companies to watch the movements and learn the intentions of the retreating foe. These officers were named Zeram, Amnor, Manti and Limher. On the morrow these returned in great haste, and reported that the Amlicites had joined a vast host of Lamanites in the land Minon, where unitedly they were slaying the Nephite population and ravaging their possessions, as they pushed rapidly towards the Nephite capital with the intent of capturing it before Alma's army could return. Alma at once headed his army for Zarahemla, and with all haste marched thither-

ward. He reached the crossing of the Sidon without meeting the enemy, but whilst attempting to pass to the western bank he was confronted by the allied armies. A terrible battle ensued; the Nephites were taken somewhat at a disadvantage; but being men of faith, they fervently sought Heaven's aid, and in the increased fervor this faith inspired, they advanced to the combat. With Alma at their head, the advanced guard forded the river and broke upon the enemy who stood awaiting them. By the fury of their charge they drove in the ranks of the enemy, and as they pushed onward they cleared the ground by throwing the bodies of their fallen foes into the Sidon, thus making an opening for the main body to obtain a foothold. In this charge Alma met Amlici face to face, and they fought with all the desperation the circumstances developed. In the midst of this hand to hand combat, Alma lifted his heart on high, and prayed for renewed strength that he might not be overpowered, but live to do more good to his people. His prayers were answered, and thereby he new vigor gained to battle with and eventually slay Amlici. Amlici slain, Alma led the attack to where the king of the Lamanites fought, but that monarch retired before the impetuous valor of the high priest, and commanded his guards to close in upon his assailant. The order was promptly obeyed, but it was ineffectual; Alma and his guards bore down upon them as a whirlwind in its fury, and the few of the monarch's warriors that escaped the shock made a hasty retreat. Pushing steadily on, Alma kept driving the allies before him, until his whole army had crossed the Sidon, when the enemy, no longer able to meet their well ordered advance, broke in all directions, and retreated into the wilderness that lay to the north and west. They were hotly pursued by the Nephites as long as the latter's strength permitted, whilst they were met on all quarters by patriots rallying to the call of the Commonwealth, and slain by thousands. A remnant eventually reached that part of the wilderness known as

Hermounts, where many died of their wounds, and were devoured by the wild beasts and vultures that infested that region. To the Nephites was left the sad task of burying the unnumbered dead, many of whom were women and children who had become victims to the ravaging of the foe.

A few days after this decisive battle, another invading Lamanite army was reported. This one advanced along the east bank of the Sidon. It appears to have been the plan of their military commanders to invade the Neplite territory with two separate armies, both traveling northward towards the city of Zarahemla, but on opposite sides of the Sidon. That advancing on the west side moved the most rapidly, and was met, conquered and dispersed by Alma, whilst the other afterwards met the same fate at the hands of one of his lieutenants, Alma himself having been too seriously wounded in one of the preceding battles (most probably in his combat with Amlici,) to permit him to lead his troops in person.

The great losses sustained by the Nephites in this war, not of warriors alone, but of women and children, together with the vast amount of their property destroyed, had the effect of humbling them and softening their wayward hearts, so that many thousands, during the next few years, were added to the Church by baptism. But the recollection of their disasters was gradually worn away by time and prosperity, so that three years after we find great inequality in the Church—some poor and some rich, the more powerful abusing and oppressing their weaker brethren, which reprehensible course proved a great stumbling-block to those who were not numbered with the Church, as well as being the cause of much sorrow and ill-feeling amongst its members. Finding that no one man could properly attend to the duties of his many offices, Alma determined to resign his chief judgeship, and devote his entire time to his duties as the earthly head of the Church, and as a preacher of righteousness. Preparatory to this resignation, he selected one of the leading

elders, named Nephihah, to be his successor as chief magistrate of the Nephites, which choice was confirmed by the voice of the people. (B.C. 82.)

The cares of the State having thus been removed from his shoulders, Alma commenced his ministerial labors at Zarahemla, the chief city of the nation, and from thence proceeded throughout the land. As often happens in other countries, the capital was the centre of pride, vanity, envy, hypocrisy and class distinctions. These evils Alma severely rebuked, at the same time he guided the minds of the people to the contemplation and understanding of the beauties and saving powers of redemption's wondrous plan, whilst he exhorted all to become members of Christ's holy Church by faith, repentance and baptism. His call was heeded by many; the Church was set in order; the unworthy were disfellowshipped; elders, priests and other officers were ordained to preside and watch over the Saints. This being accomplished, Alma took his journey east, across the River Sidon, to the city of Gideon, where he happily found the Church in a prosperous condition. Alma's teachings to this people* are full of prophecies concerning the coming of the Messiah, which show how clearly he and his faithful fellow-servants understood the details of the advent and life of the yet unborn Redeemer. Having established the Church in Gideon, Alma returned to Zarahemla to rest and recruit for a short time before visiting other portions of the land.

At the commencement of the next year (B. C. 82), Alma turned his face westward. He first visited the land of Melek, where his labors were crowned with abundant blessings. Having satisfied himself with the good that he had accomplished, he "traveled three days' journey on the north of the land of Melek," to a great and corrupt city called Ammonihah. Here he found a godless people, filled with the falsehoods of Nehor, and living in the committal of all manner of abominations without repentance, because they cherished

* Commencing page 252, Book of Mormon, New Edition,

the flattering lie as the foundation of their creed, that all men would be saved. The city was in the hands of a corrupt clique of judges and lawyers, who stirred up sedition, tumult and rioting, that they might make money out of the suits that followed such disturbances. Further than this, they were secretly plotting to overthrow the government, and rob the people of their highly prized liberties. Among such a people Alma labored in vain, no one would listen, none would obey, none offered him rest and food, but scorn and mockery was his reward, and he was spat upon, maltreated and cast out of the city for his pains. Weary in body and sick at heart because of the iniquity of the people, after many fruitless efforts, fervent prayers and long fastings, Alma left the city to seek some other people more worthy of salvation's priceless gifts. He bent his way towards the city of Aaron; but as he journeyed thitherward, an angel of the Lord (that same angel that beforetime had been the agent in his conversion to God,) stood before him and blessed him. He told him to lift up his heart and rejoice, for because of his faithfulness he had great cause to do so. The angel then directed Alma to return to the sin-cursed city he had just left, and proclaim unto its godless citizens the awful message that "Except they repent the Lord will destroy them."

Speedily the prophet obeyed the angel's words. By another road he drew near the doomed city, which he entered by its south gate. As he passed in he was an hungered, and

asked a man whom he met, "Will ye give to an humble servant of God something to eat?" With joy the man (and, strange though it appears, he was a rich man,) took him to his home and fed, clothed and lodged him. Furthermore, Amulek, for such was his name, told Alma that he also had received a visit from a holy angel who had informed him of the high priest's coming, and directed him to receive him into his house. And Alma blessed Amulek and all his household, and tarried and recruited under the generous hospitality which his home afforded. But his rest was not to be a lengthened one; the people waxed stronger in sin; the cup of their iniquity was nearly full. "Go," came the word of the Lord, "Go forth, and take with thee my servant Amulek, and prophecy unto this people, saying, Repent ye, for thus saith the Lord, except ye repent, I will visit this people in mine anger; yea, I will not turn my fierce anger away." Filled with the Holy Ghost, these servants of Israel's God went forth and valiantly delivered their terrible message. From place to place they went, raising their Jonah-like cry, "Forty days and Nineveh shall be destroyed." The heathen Ninevehites hearkened and repented; the sin-stained Israelites of Ammonihah laughed, scorned, mocked, and turned contemptuously away. A few indeed received the word, but that only increased the anger of the majority, who, led and egged on by their still more depraved rulers and teachers, persecuted the prophets and martyred the believers.

[TO BE CONTINUED.]

AUTHORITY.

BY ELDER MORONI SNOW.

With the transgression of Adam, which brought death into the world and banished man from the presence of his Maker, God, in his mercy, introduced the great plan of redemption and "brought life and immortality to light through the Gospel," which is "the power of God unto salvation, to

every one that believeth," and "how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" The Gospel was no new plan introduced by Jesus when he was upon the earth, but was revealed to

man when he was driven forth from the garden of Eden and the order of sacrifice was instituted, being typical of the sacrifice of the Lamb of God; "the Lamb slain from the foundation of the world."

Wherever and whenever the kingdom of God has been proclaimed, there have been those who were duly authorized to act in all the offices that appertain thereto. Like every other kingdom, there must be a king and people and territory over which to rule, suitable laws and officers to administer the same. These officers must receive their commissions from the head of the government or its duly elected or authorized agents, and every subject of such kingdom has a right to inquire into the authority of its officials, to ascertain whether they are acting under true or assumed authority. Thus it is with the kingdom of God. Jesus is our King and the laws are administered by agents who are called and commissioned in accordance with the laws of Heaven. It now becomes our duty to state those laws, under which the ministers of God went forth and preached the Gospel in ancient times, and in accordance with which the ministers of the Church of Jesus Christ of Latter-day Saints are now bearing the same message to the world, as a sign of the second coming of our great King.

Paul, the apostle to the Gentiles, says (Heb. v, 4), "No man taketh this honor unto himself, but he that is called of God as was Aaron." Aaron was called by direct revelation of God, as we learn from Exod. iv, 14; also xxviii, 1. Jesus was called and received authority from his Father—who is greater than he—in this manner as we learn from many passages of Scripture, as Heb. v, 5, John iii, 27; xvii, 18 and xx, 21. There were many false teachers in the days of our Savior, but the Jews understood that a man must be called of God as was Aaron, and when Jesus came preaching, he "taught them as one having authority and not as the Scribes," therefore they were astonished; and, yet doubting, they demanded by what authority he did those wonderful works and who gave him that authority (Matt. xxi, 23). Jesus, in answer,

asked of them, "the baptism of John, whence cometh it? from heaven or of men?" He knew that they were afraid to say from men, for all took John to be a prophet. Had they replied from God, the answer is evident, "why then did ye not believe his testimony of me, for he testified that I received my authority from heaven" (John iii, 27). Jesus came to fulfill all righteousness, and as the righteousness of God is revealed in the Gospel, all who believe and teach this Gospel must be called and receive his authority as Jesus, and must do the works that he did. The apostles were sent in this way, as we find in John xx, 21, "As my Father hath sent me, even so send I you," and (Luke xxiv, 49) "but tarry ye in Jerusalem, until ye be endued with power from on high," and "ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i, 8). The apostles went forth with this authority and the message of life and salvation was heard throughout the world.

Paul and Barnabas were called by the Holy Ghost, by revelation, and received the priesthood or power to minister, under the hands of the prophets of God (Acts xiii, 2, 3), which was the method of conferring this authority as we find also from Acts vi, 6. Paul frequently refers to his authority as coming from God, as in Rom. i, 5, 2 Cor. x, 8, Gal. i, 1. He also says, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i, 8); thus forbidding men to teach that authority can be received in any other way than by revelation and through the imposition of the hands of those who already hold this authority.

Revelation being the only means of transmitting this authority, it became necessary, after the apostacy had taken place, for some heavenly messenger who held this power to visit the earth and confer it upon mankind. This angel which should restore this authority was seen by John while on

the Island of Patmos (Rev. xiv, 8, 7) and visited and conferred it upon Joseph Smith, and through the instrumentality of this man, God has set up his kingdom for the last time, in fulfillment of the ancient prophecies.

Men, having perverted the doctrines of Christ, have lost the priesthood and power of God, and in its stead have attempted to palm off a counterfeit upon the people, and having lost the spirit of the Gospel and substituted for revelation the wisdom and traditions of men, and as "many men have many minds" we see the discord, contentions and strife now in the world. Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i, 10). But instead of this unity of faith we have over six hundred different Christian sects, all professing to be the true Church, yet all teaching different doctrines and administering in the same with no authority beyond what they have assumed.

If we believe ecclesiastical history we will find that the apostles and ministers of our Lord were killed in various ways, and after their deaths the great blessings and wonderful works ceased, because no one held the authority that could confer these blessings upon mankind. After our Savior's crucifixion the chief authority fell on Peter, as the president of the Twelve Apostles, with James and John as his counselors, and so long as this organization was continued, the Gospel flourished. But when the Twelve were taken away, the Church was left without a head and so continued.

We learn from Mosheim, an author of good authority, that the separate churches which had been raised up by the Apostles, were all equal in authority after the Twelve were martyred, and so continued for several centuries, during which time apostacy was prevalent and innovations crept into the churches. Councils were then called to consult for the best good of all the churches. At first the members of these bodies were regarded as mere-

ly the representatives of the people or churches, and laid no claim to divine authority. These bodies must have a head, so one was chosen, and thus originated pontiffs and ultimately a prince of pontiffs. In order the better to impose upon the ignorant multitude, they at length assumed divine power. In the fourth century, the conversion of Constantine took place and he assumed control of the church and created and deposed bishops, although he was not baptized until two days before his death. He removed his capital to Constantinople and there created a bishop equal in authority to the bishop of Rome, and between these two Sees continual strife was carried on. The bishop of Constantinople, obtaining imperial favors, was declared head of the church by some of the councils, and afterwards, about A. D. 606, the bishop of Rome obtained an imperial decree from Phocas, declaring him universal bishop. By subsequent councils the Pope was declared infallible. The two great bishops separated into the Greek and Roman Catholic Churches, and from these have sprung the various sects of Christendom.

Even in the See of Rome, at times, rival candidates have arisen and popes have waded in blood to St. Peter's chair, and crimes of every description were indulged in by St. Peter's false representatives. Baronius, a Catholic (A.D. 900), says: "What was then the face of the Roman Church? how different when whores, no less powerful than vile, bore the chief sway at Rome, and at their pleasure changed Sees, appointed bishops, and did thrust into St. Peter's See their own gallants, false popes, who would not have been numbered in the catalogue of Roman popes, but only for the distinct recording of so long a succession of times."

Christ was then in a very deep sleep, and which was worse, when the Lord was thus asleep there were no disciples to awaken him, being themselves all fast asleep. What kind of cardinals, presbyters and deacons can we think were chosen by those monsters when nothing is so natural as for everyone to propagate his own likeness."

The Popes of Rome claim that they hold the authority of St. Peter, and

that it has been transmitted through the successive occupiers of the Papal Throne, and found their claims upon the misinterpretation of Matt. xvi, 16-18. To any but those engaged in the support of a bad cause, the true meaning cannot fail to be known. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven." The Church surely was not founded upon poor, human Peter, who was subject to temptation, and against whom the gates of hell so far prevailed that he denied his Lord and Savior thrice before his crucifixion. Paul says (Eph. ii, 20,) the Church was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." These men held the priesthood and power of God, by right of which they were in communication with God, and no man could say that "Jesus is the Lord, but by the Holy Ghost." The power that could cause Peter to say with certainty, "Thou art the Christ," this, the unerring rock, was that upon which the Church was founded, and against which the gates of hell should not prevail.

Other Christian sects have not even this show of authority, for when the reformation took place the Pope excommunicated those who clung to the new sects, and consequently they could claim no authority from the Catholics.

The Papal supremacy was abolished in England by the authority of both Lords and Commons assembled in parliament in 1533, for political and personal reasons, but Henry VIII continued to be a firm believer in all Papal doctrines, and put to death several reformers, such as Lambert and Testwood. He was declared supreme head of the British Church, and ejected monks and confiscated

their property, and claimed all the power of the Roman Pontiff.

Since the establishment of the Church of England, some have claimed apostolical succession for the new church. It is held by some that the Gospel was brought from Germany, whence it was carried by St. Peter and some of his companions, as Eucherius, Valerius and Maternus, "but Calmet, Bolland Houthheim," says Mosheim, "have proved satisfactorily that these pretended founders of the German churches did not live earlier than the third or fourth century, and were first represented as being legates of the apostles in the middle ages." Bede says "Lucius sought and obtained Christian teachers from Eleutherius, the Roman Pontiff, in the second century. * * But these ancient accounts are exposed to much doubt, and are rejected by the best informed persons." The best authority says Augustine introduced the Christian faith in Kent, A.D. 597, and it rapidly spread into other states. In one of the homilies of the Church of England it is said that the world, both clergy and laity, had, for eight hundred years, been sunken into the most abominable idolatry. Where was their pretended authority during that period? The Russian church was established in the same manner as the English, A.D. 1702, when Peter the Great declared himself the head of the church.

From the foregoing we see upon what authority the so-called Christian sects are founded. They deny revelation and the gifts and blessings flowing from the true Gospel of Christ, and hence cannot be "called of God as was Aaron." We find them teaching without authority, and leading mankind astray, as was foretold by Peter. The blind are leading the blind. It is simply folly to suppose that God would continue his priesthood and power through such channels as we find Christians claim they have received theirs from. God has restored the Gospel with the authority and power to administer the same, to which the elders of the Church of Jesus Christ of Latter-day Saints now bear witness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 2, 1880.

TWO PARABLES.

BEHOLD a parable ! There was a certain rich man who had an exceedingly large farm. He desired that it should be cultivated, that he might enjoy the fruits thereof ; therefore he hired many laborers and sent them upon the land.

To each laborer was given a portion of the ground to till. Some were put upon the more rich and fruitful places, while others were apportioned to parts that were more barren, requiring much hard work to yield any fruit at all, some even being so hard and stony as to give no increase whatever.

The greater number of those who were placed to labor in the more fruitful places worked with great energy, and had much joy in the production of an abundance of luscious fruit for their master.

Some, however, who were placed in equally good places, were indifferent to their employer's interest, and spent their time in idleness. The consequence was that the ground did not yield of its strength, and those laborers were not glad hearted, because they knew their master would be disappointed.

Some of those who were placed upon the hard, unfruitful ground, labored with great energy and faithfulness, and notwithstanding they could not see much result from their patient work, they were filled with much joy, because they knew it was no fault of theirs, the evil being in the ground.

Others who were placed upon ground that was hard and stony grew faint-hearted, and after laboring a little while desisted, believing they could not accomplish the bringing forth of any fruit.

After a while the master came to reward every man according to his works. To the first, who had labored diligently upon the good land, he said, "Well done. You have caused my land to yield an abundance of good fruit ; therefore your reward shall be great."

But he reproved those who had been upon the fruitful land and yet had not been industrious, saying, "You have not only failed to cause the ground to give forth much good fruit, which it was capable of yielding, but you have been in the way ; for if you had not been there I should have hired more profitable servants ; therefore your reward shall be exceedingly small."

To those who had not worked upon the goodly land, but upon that which was hard and stony, and yet had been very diligent, the master spoke encouragingly. His countenance beamed upon them pleasantly. He said, "You have been good servants indeed ; for notwithstanding your field was very hard

to cultivate, you put forth the more energy. True there is not much fruit, and in some places not any, yet not only are you justified, but you are all the more deserving, because you had not much result to stimulate you in your work. Your reward shall not be less than that of any of my laborers, for with you I am well pleased."

But to him who had been upon the poor ground and had not been diligent, the master said, "You are not justified, because I rejoice much in the diligence of my laborers, whether they bring forth fruit or not. It was your duty to prove the ground, that I might know whether or not it could be put to any use whatever. Yet, because your field was exceedingly hard, it shall be tolerable with you. Your reward shall not be so small as that which shall be given to those servants who were upon good ground and yet did nothing."

The laborers are the elders in the Lord's vineyard, who are sent to cultivate the ground for the last time, and to gather the fruit, before the land shall be cleared by the burning of the remaining unfruitful trees.

There was also a rich man who hired certain workmen, gave to each a portion of ground, and instructed him to build thereon a house, saying, Here are the materials for the building.

These were mostly wise men and desired to do the bidding of their Lord; therefore when they saw that much of the material was not good, they felt sorrowful. But the more prudent among them were not disheartened. They said in their hearts, We know there is much of this material that is weak and broken, but we will make the best of it. So they selected all the most powerful timbers and put them in those parts of the structure that needed the most strength, because upon those portions there rested the greatest weight. So they did with the stones and the pieces of iron. In those places that were not exposed to the wind and rain, and that needed not to be very strong, they put the weaker pieces, and to their surprise and joy they found a suitable place for all the material the Lord had placed in their hands. So were they also filled with great astonishment and pleasure when they beheld that the building they had reared was much stronger and more handsome than they had anticipated.

There were a few of those workmen who were discouraged from the first, saying in their hearts, Who can do anything with such materials as these? We cannot see that they are any manner of use, and the substance with which they were expected to rear a building was left strewn upon the ground, in confusion, without either strength or beauty. It had no strength because the parts were not brought together and united, and there was no beauty because of the absence of form and shape.

When the master came he commended the first workmen for their wisdom and industry, and, as a reward, gave each of them the house he had built for a possession, that he might have pleasure and comfort. And he said, "I give you a promise that you shall only dwell in that house while you shall be engaged in building another, which will be much larger and more beautiful than this, and this ye shall do with much finer and stronger material with which I shall supply you. And so on shall ye build and inhabit until you come to a fullness of joy, and your habitation shall be all that your heart could desire."

He reproved those who had become dispirited and failed to comply with his wishes, saying, Because of your negligence to make the best of the materials I gave you, you are without a habitation in which to dwell, and therefore you are comfortless. You must be more diligent, because if I find you still slothful when I come again, I shall take away your portions altogether and give them to others.

The workmen are the elders who, whether assigned to preside over branches, districts or conferences, are required to make the very best possible use of the materials placed in their hands, considering none who are worthy of a standing in the Church as entirely useless.

COMMENDABLE ENERGY.

It is exceedingly pleasing to have occasion to notice, in a spirit of commendation, the readiness of the servants of God to carry out instructions they receive, for the enhancement and spread of the work. This we have had striking opportunities for doing. We can assure the brethren that their willingness to put in operation the counsel we give is observed with gratitude and appreciation.

This spirit of alacrity to work energetically for the spread of the Gospel has been again markedly manifested. Recently we expressed a wish that the elders should give special attention to the dissemination of the truths of the Gospel by a systematic delivering of pamphlets at the houses of the people. This call for energetic work in this direction has been met with a response of much heartiness. In a little over two weeks we have received orders from the conferences for 9,750 pamphlets, over two-thirds of which are of the larger sizes.

This is one among numerous evidences that the elders generally are active and alive to their duties. To use a familiar expression, "they are not letting the grass grow under their feet." May God bless and aid his faithful ministers. No doubt He will. And whether the elders meet with many "souls for their hire" or not, they will have the satisfactory feeling that results from the conscientious performance of a plain duty.

VISITING THE CONFERENCES.—On Jan. 31st, President Budge left Liverpool for the purpose of visiting and attending meetings in the Welsh, London, Norwich and Nottingham Conferences. He will be absent about four weeks, and will be accompanied a portion of the trip by Elder Cope.

LONDON CONFERENCE.—Special meetings will be held in London on Sunday, February 8th, as follows: A priesthood meeting in the North London Hall, Penton Street, at 11 a.m.; general meeting in the Whitechapel Meeting Room, at 2.30 p.m., and in the Penton Street Hall at 6 p.m. Two meetings will also be held in the early part of the week, times and places not yet designated.

President Budge will attend all of the services.

NORWICH CONFERENCE.—A conference will be held at the Mission Room Chapel, Chapel Street, Lowestoft, on Sunday, Feb. 15th, 1880. The services will begin, respectively, at 10.30 a.m., and 2.30 and 6.30 p.m. President Budge and other elders from Utah will be present.

NOTTINGHAM CONFERENCE.—A conference will be held in the Assembly Rooms, Low Pavement, Nottingham, on Sunday, Feb. 22nd, 1880. The meetings will begin, respectively, at 10.30 a.m., and 2.30 and 6 p.m. President Budge and other elders from Utah will be present.

ABSTRACT OF CORRESPONDENCE.

WELSH CONFERENCE.—Elder Evan Wride, traveling elder in the Welsh Conference, writes under date of Jan. 25th, in which he alludes to his labors in the Welsh Conference since the 16th of May, when he received his appointment to that field. He concludes as follows: "I am enjoying my mission. The Saints are doing all they can to make the elders comfortable. As a rule they are poor and anxious to gather to the land of Zion. The work is progressing in this conference. We are adding a few to the Church continually. Brother Hulse is traveling with me."

GLASGOW CONFERENCE.—Elder John L. Blyth, writing on Jan. 29th, said: "The work of the Lord rolls steadily on in Ayrshire. At Hurlford, last Saturday night, I baptized a family of four persons, father, mother and two sons. They live at Auchenleck, and came twelve miles, according to appointment, to be baptized. This opens up the work in a new field, where there are no other Saints within ten miles of them."

CORRESPONDENCE.

LETTER FROM SALT LAKE CITY.

Salt Lake City, Jan. 8th, 1880.
President Wm. Budge.

Dear Brother,—Grace and peace be multiplied unto you, and joy in the Holy Ghost and the fellowship of the Saints. I remember the time very well when you paid us an official visit in the Southampton pastorate, although it is some twenty years ago. How sweet is communion with the children of the kingdom! How delightful to look over the pages of their past history, and most profitable to behold their future with the prophetic eye of faith, in the glorious present! The Lord is ever mindful of and well-pleased with his faithful Saints. At this present we rejoice in the rich blessings enjoyed in our mountain home. We hear the voice of thanksgiving in the land of Zion, like the sound of many waters. In the peaceful and fruitful vales of the everlasting hills, a great people are rejoicing in

the liberty of the Gospel of Christ, having been gathered together by sacrifice through faith, good works, and the power of God. We are laying the foundation, in righteousness, of future greatness and glory. Our faith is that of ancient apostles and prophets, our works those of sanctified Israel, dwelling in the light of heaven through all ages. What can hinder us from prospering? We seek the establishment of the kingdom of heaven upon the earth. Are we not ready to sacrifice all things for the love of the truth? Yes, verily! The cause of human redemption, of man's salvation, is what we desire to promote. For, for this cause we have left all and followed Christ.

It will be pleasing to you to learn that we held, on Saturday and Sunday, the 3rd and 4th insts., our quarterly stake conference in the New Tabernacle, now named the Salt Lake Assembly Hall. We enjoyed a very excellent spirit at this great and

divine service. Elder Angus M. Cannon presided with dignity. President John Taylor gave counsel replete with wisdom and knowledge. Apostle Orson Pratt spoke at length on the word of wisdom; said its observance was essential to physical health and spiritual life. Apostles B. Young and Jos. F. Smith, with much earnestness exhorted the Saints to live their religion and to be faithful to their high and holy calling. Their instructions were life-giving, inspiring all to renewed diligence in the work of God. Other elders addressed the people in the same good spirit. In voting we were a unit. All felt that truth will triumph, and all realized that we have the truth, which has made us free. One vote, namely, That we as Latter-day Saints will obey the laws of God, was carried unanimously with much earnestness and a strong determination to do as we voted through our future lifetime. Faith and good works are increasing among the Saints in Zion.

As I am penning these lines the beautiful snow in flakes, almost as large as an ordinary white rose, is falling and resting upon the beautiful city of the Saints. Its effect upon the mind is quite exhilarating. The earth clothed in its mantle of snow, from twelve to eighteen inches deep in her valleys, and from twenty to thirty feet deep on her mountains, foretells an abundant harvest to the thrifty husbandman of Utah, for this grand year of jubilee, 1880, our Church being fifty years old on the 6th day of April, next. Prospects never looked brighter for a most fruitful season in Zion.

Our political horizon is a little hazy to the uninitiated. To the spiritually minded veteran the polar star is plainly visible; to the watchful mariner the invincible hand is at the helm. We trust that President Hayes will be favored with more light on the moral status of the "Mormons." If so we shall soon find him adopting a let-alone policy with regard to ourselves, an industrious, intelligent, virtuous, peaceful, honorable, trustworthy, patient, forgiving, magnanimous, brave, God-fearing and law-abiding people.

On next Monday, 12th inst., our

Territorial Legislature convenes. We expect that some good measures will be passed during the ensuing forty days for the benefit of the community in general. Our legislators being guided in their deliberations by the inspiration of the Almighty, their understanding will be enlightened, for "the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits." They are the right men in the right place.

I often think of old friends in England who have administered to my comfort in times past. I wish they were in Zion. Hope on! The day of deliverance will dawn for all the faithful. It is written, "The just shall live by his faith" Good works will follow when true faith is exercised. Our motto, "Fear God!" Our watchword, "Salvation!" Onward to victory!

"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst Come. And whosoever will, let him take the water of life freely."

Your Brother in the Gospel,

EDWARD HANHAM.

THE WORK IN NOTTINGHAM CONFERENCE—BAPTISMS REPORTED.

Grantham, Lincolnshire,
January 21st, 1880.

President William Budge.

Dear Brother,—The pleasing circumstances associated with my recent labors suggest a few lines.

At Mansfield we have been trying to re-establish that good condition of things for which, a few years ago, that branch was prominently noted. My occasional intimacy with these little difficulties which occasionally mar the peace of our organizations, has brought vividly to my mind the words of Paul, to the Church at Corinth: "For first of all when ye come together in the Church, I hear that there be divisions among you, and I partly believe it; for there must be also heresies among you, that they which are approved may be made manifest among you." These unpleasantnesses that sometimes arise amongst the Saints should never be allowed

to disturb or weaken their faith but, consistent with principle, we should always regard them as means instituted by the Evil One to break up unity, establish discord, and in fine to retard the progress of God's work.

The good Saints of Mansfield are fully in sympathy with this fact. Their late action, in adopting a general resolution to work shoulder to shoulder for the advancement of the great cause in which they have enlisted, portrays more plainly than emphatic language how fully they sense the importance of unity. Days of rejoicing have followed this happy movement and to-day this branch is thriving. A few days ago we baptized five persons, three of whom are adults.

Our hearts have been gladdened by the encouraging prospects in the adjoining branch—South Normanton. The energy and zeal displayed by the president and local priesthood, accompanied by the seasonable labors and persevering care of the traveling ministry, have not been in vain; the happy results are shown in several applications for baptism and a good attendance of strangers at our meetings there.

At Hucknall, last Wednesday night, our meeting room was crowded. The district meeting held there a short time past, has removed much prejudice and also created a very favorable impression on many minds. The frequent attendance of visitors and their marked interest and apparent satisfaction all point favorably towards progression.

I trust it will not seem out of place when I say that our little branch at Eastwood is healthier now than for many a day past. My visit among the Saints there was attended with much gratification last Sunday. It was indeed a day of rejoicing.

Leaving Elder Rampton in Mansfield and vicinity, and Elder Cliff in Leicestershire, both zealously prosecuting missionary labor in their respective districts, I accompanied Elder Terry, yesterday, to Grantham. The Saints here are feeling tolerably well, but their happiness is wholly traceable to their hope of the Gospel, for trade is truly distressing in this locality.

Reports from the elders, together with my personal observations, justify me in saying the great latter-day work is progressing in this section of country.

Your Brother in the Gospel,
D. C. DUNBAR.

PROGRESS OF THE WORK IN LIVERPOOL CONFERENCE.

Over Darwen, Jan. 24th, 1880.
President Wm. Budge.

Dear Brother,—Having completed our reports for 1879, I feel we have much cause to rejoice and acknowledge the blessing of God which has attended our labors in the Liverpool Conference.

Last year at this time, and for months previous, I had no help except that of the local priesthood and the kindly aid of the brethren from the Office. At present we have six elders from Utah in addition to myself all actively engaged in the work of the ministry. Upwards of sixty members have been added to the Church by baptism and quite a few have renewed their covenants. New openings for preaching and distributing tracts are daily presented, and I am pleased to say there is a general improvement going on amongst the Saints.

Liverpool Branch is now in a more thriving condition. The young men have organized themselves for mutual improvement; and the good sisters also have set their hands and their hearts to be helps in very deed. They are visiting the poor and needy, distributing tracts, aiding in Sunday School, and otherwise doing a goodly part to enhance the work of God. Twenty new members were added last year and several during the last month.

Elders L. R. Martineau and H. Dixon are energetically laboring in the Liverpool, Runcorn and Chester district. The following is an extract from a letter from Elder Martineau, dated Liverpool, Jan. 21st:

"On Sunday we enjoyed ourselves immensely, especially in the evening. Not because I spoke though, but because a good spirit pervaded the exercises. I was the first speaker and occupied forty-five minutes on the